The Southern PATRIOT

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San Antonio Girl Wins SCEF Editorial Contest

Miss Odilia Jacques, a student at Our Lady of the Lake College, San Antonio, Texas, has been declared the winner of the SCEF contest for the best editorial on segregation in education appearing in a college paper. For her editorial entitled "Democracy Challenges Supremacy Myth" she has received $100 first prize.

Second prize of $25 went to Henry B. Daniel, of West Virginia State College Institute, W. Va., for "Segregation in Education."

Honorable mention awards of $5 were given Alice Wilde of Appalachian State Teachers College, Boone, N. C.; Jorita Hawkins, Phillips University, Enid, Okla.; James K. Traughber, Tennessee Polytechnic Institute, Cookeville, Tenn.; Virginia Suarez, Wesley Junior College, Dover, Del.; and Nancie Peacocke, Central College, Fayette, Missouri.

Judges for the contest, which was open to students in all Southern and border states, were: Tarleton Collier, editorial writer for the Louisville **Courier-Journal**, Carl Murphy, president of the **Afro-American** newspapers, Ralph Coghlan, former editorial page editor for the St. Louis **Post-Dispatch**, and Alfred Maund, former editorial writer for the New Orleans **Item**.

Miss Jacques wrote:

"Separate but equal facilities" is the battle cry of the advocates of segregation in education. Such supporters of white supremacy somehow miss the point that by the very fact of any segregation, education becomes unequal.

Court case after court case has exploded the theory of "separate but equal."

How could any state claim that the facilities were equal in a law school conveniently set up overnight to nullify the request of a Negro student seeking admittance into the University of Texas (Sweatt vs. Painter)? The absurdity of such a claim can be seen when one considers how a make-shift law school would compare with a big university in research facilities, faculty prestige and experience, and even school prominence.

How can North Carolina claim the equality of a dual system of education when its Wilmington Negro schools still

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ODILIA JACQUES
... first prize winner

HENRY B. DANIEL
... the runnerup

Methodists Retain Racial Barriers

The Methodist Church still stands united in Christ—but divided by race.

The General Conference of that sect, meeting in San Francisco last month, neatly preserved its Central jurisdiction —the catch-all administrative division for Negro member churches.

More than 40 memorials were submitted to the conference asking that ways be provided for the absorption of Negro churches into the jurisdictions to which, geographically, they should normally belong.

But the only result was the outlining of a lengthy and tenuous process whereby a church might not find it impossible to change jurisdictions.

To wit: A local church in the Central Jurisdiction that wishes to join a geographical jurisdiction must first get the approval of its congregation, of the Annual Conferences (i.e., state organizations) concerned, and of a majority of the Annual Conferences of the two jurisdictions concerned. Then it must bring its request before the General Conference, where, if the change is deemed advisable, an enabling act will be passed. With the most prompt action on the part of all concerned the process would take a minimum of four years. But, as can be readily seen, approval of a transfer in the South is virtually unimaginable.

A Central Jurisdiction proposal which sought much the same transfer procedure—with the important exception that specific enabling acts would not be required in every case—was ruled unconstitutional.

For the same reason, another memorial urging the appointment of a commission to plan the eventual dissolution of the Central Jurisdiction was withdrawn.

Further proofs of the conservative character of the conference were to be found in the virtual vote of censure handed the Methodist Federation for Social Action, a voluntary organization which had sparked the fight for racial equality within the church and in the barring of women from joining conferences as pastors. This last has the

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"An Artificial Society In Education Is Preposterous"

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boast of "equalities" such as denial of hot meals solely because of race (The Courier, 1951), lack of cafeterias, inadequate classrooms, and outhouses?

How can Mississippi even hope to defend any equality case when it pays $122.74 per white pupil as compared with $26.81 per colored pupil, annually, for education?

Even if facilities were equal, the very idea of creating an artificial society in education is not only against the fundamental right of man to associate with his fellowman, but also preposterous. In everyday life, the colored man does not take a separate side of the road, or buy his clothes in a different store. Why then must he get his knowledge in a different building?

Today we are trying to prove to the rest of the world exactly what Democracy means, yet what argument can we possibly use to support our way of life when in 17 out of 48 states, 3,850,000 Negro citizens are considered not good enough to sit in the same classrooms with white students?

When it comes time to pass out the guns that will defend all Americans, there is no white supremacy. The colored G.I. wears the same uniform, fights the same battles, sheds the same red blood as his white buddies. He risks his life to protect even those who may one day tell him he is not "equal" enough to enjoy identical educational facilities.

One of the most amazing examples of irony in our way of life is the fact that some of the very institutions which daily expound the doctrine of "We hold these truths to be self-EVIDENT that all men are created equal," deny the right of some of these "men created equal" to learn the meaning of the phrase beside the white citizen.

With the entry of Negroes into the graduate schools of some of our southern states, and the very fine example set forth by the Armed Forces during the past ten years, the line that marks America as a hypocritical nation is beginning to be erased. When the legislatures of Texas and other segregating states look beyond the brownness of the skin to see the dignity of a human soul and the intelligence of a human mind, the word DEMOCRACY then—and only then—will have true meaning.

* * *

Mr. Daniel wrote:

It is unsafe these days to voice certain democratic principles and ideals, especially when those principles and ideals propose a fair treatment of minority groups. Anyone reminding his fellow-citizens of certain unalienable rights guaranteed all Americans runs considerable risk of being doomed to ignominious oblivion by the poisonous tongue of a character-assassin. But be that as it may, one must admit that a segregated pattern of education within a democracy is a strange kettle-o'-fish and equally as odious.

The U. S. Supreme Court has treaded cautiously, if not wisely, in its decisions affecting the segregated pattern of education in some seventeen southern states and the District of Columbia. State tribunals have been admonished by the Federal Court to make good their "separate but equal" mandates in an effort to quell the growing unrest among Negro citizens. The Clarendon (South Carolina) decision is a case in point.

Only in the area of higher education have certain state judiciaries felt the full force of the Federal Court ruling. In the long months of legislative wrangling in the Sweatt versus Texas University case, one point was made unmistakably clear: that books and buildings do not make a university—that there are certain intangible aspects to this business of education that even oil-rich Texas could not purchase outright.

The American conscience is being pricked as never before. Mere lip-service to the dubious "separate but equal" mandate was regarded sufficient before black and white youths stained the beaches of Bataan with their blood or froze together in the trenches of Korea. Several Southern states are now laboring feverishly to make educational opportunities and facilities substantially equal for both races in an effort to keep mores and tradition intact. Such efforts, however commendable they may appear on the surface, must give us pause.

Equalizing and maintaining two separate educational systems — one for whites, another for Negroes—in the most impoverished sections of this country is an ambitious undertaking, to be sure. But suppose the state legislatures in question should manage, through some means, to make good on their rash commitments? What then? Will guilty conscience be permanently assuaged? Will imposing study halls, costly libraries, magnificent athletic stadia—all marked "FOR COLORED ONLY"—redress a great moral wrong? Will expanding and equalizing the curricula for both races eliminate the feeling of inferiority and erase the great emotional stress and strain imposed by such a system? Certainly not: The psychological impact of a segregated educational pattern cannot be softened by increased appropriations.

America, it would seem, must choose one of two courses: (1) either remove all barriers — physical and emotional — which thwart the full development of any of its citizens, or (2) relinquish the role of champion and protector of oppressed peoples of the world. There is no short cut to democratic living. Christianity countenances no halfway measures.

* * *

Miss Wilde wrote, in part:

"Effective practice of democracy must be realized before anyone is willing to believe in it theoretically. Interracial conciliation should not be thought of as an ideal never to be realized. Why wait for time to weaken the dividing line between black and white? NOW is the time to begin thinking and doing something about these questions. Is our faith in democracy strong enough to overcome our fear of some of its consequences? Is YOUR faith strong enough?"

* * *

Miss Hawkins wrote:

"Since it has been brought to light that it is the state law only that is refusing Negroes undergraduate training in the schools of Oklahoma, are we going to let this slip back out of sight again or are we going to do something about it?

"Phillips is a Christian university with supposedly Christian young people on its campus, a perfect place to start such a campaign against segregation in education.

"Here is your chance, Phillipians. God created all men to be treated in equal fashion. Are we strong enough to fight for His laws?"

* * *

Mr. Traughber wrote:

"Whether (educational) facilities are equal or not, the fact of segregation damages the child's capacity to benefit by education. Segregation also leads to degradation of self-esteem and to frustration, which in turn leads to hostility and this hostility can be turned against the white race or against itself.

"Prejudice is the child of ignorance. It is sure to prevail where people do not know each other."

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HEROIC MOTHER DIES

Mrs. Nonnie Clark died on March 23 in St. Agnes Hospital, Raleigh, N. C. She died from the after-effects of the tragic fire in which two of her children perished and in which she received first degree burns over 85 per cent of her body, trying to rescue them.

As reported in April's Patriot, she had to travel 65 miles, spending five hours in an ambulance, before finding a hospital that would admit her.

Duke University Hospital in Durham refused her because its Negro ward was filled. At Lincoln Hospital, a Negro institution in that city, officials said there was literally not a bed available.

Her three surviving children are living with her mother at Farrington, N. C.

18 Miles to School Is Legal As the (Jim) Crow Flies!

A federal court has ruled that a 19-mile trip to attend school does not constitute "an unreasonable" distance for Negro students in Tennessee's Anderson County.

The Negroes are obliged to journey to Knoxville to attend classes, being barred from the county's lone high school at Clayton.

The court had been asked to order admittance of Negroes temporarily until other facilities are available. But Judge Robert L. Taylor refused this request, reasoning that this would amount to permanent admission and would be an indirect declaration that segregation in schools was unconstitutional.

An interesting contrast with this judicial view on school travel can be found in the decision of Chancellor Seitz of the Delaware Court of Chancery which opened two formerly all-white public schools to Negro pupils. (See May's Patriot. Subsequent to that report, both plaintiffs and defendants filed appeals of the decision.)

Chancellor Seitz made reference to a 50-minute trip to school that segregation forced upon one of the Negro plaintiffs. If she were white, Seitz declared, she could attend a school much nearer her home at a great saving of time.

"Plaintiffs produced an expert witness who testified that bus travel increased fatigue and irritability, thereby impairing the learning process," he said. "Also it was pointed out that this infant plaintiff's travel time consumes about 25 per cent of a most valuable block of the child's time, that which permits self-initiated activities, roughly, the hours from three to five in the afternoon."

As if in direct anticipation of Judge Taylor's adverse ruling, the chancellor declared firmly, "I recognize that some authorities have refused to recognize the travel factor as justifying a holding of inequality. However, I do not believe that those cases involved the burden time-wise and distance-wise which is here involved. I find that, under the facts here presented, the requirement that plaintiffs travel such a distance while whites similarly situated are subjected to no such burden, results in inferior educational opportunities for these plaintiffs because of time and fatigue factors."

Catholic Writer Finds Hope As La. (Laity) Mull Race Issues

Writing in a recent issue of American magazine, Dr. Stephen P. Ryan, chairman of the Xavier University (New Orleans) English department, describes the proceedings at Louisiana's first conference for laymen and priests on social problems affecting the Catholic Church. The following is an excerpt from his article.

* * *

The open discussion on race relations . . . was carried on with no evidence of the rancor and display of bad temper which such a discussion would almost certainly have provoked within such a group a few years ago. Even the idea of interracial marriage failed to arouse a violent reaction.

On the positive side of the ledger can be reported statements from the floor condemning the double standard of justice which prevails in many Southern courts to the disadvantage of the Negro, remarks indicating dislike of the segregated pattern obtaining in our Catholic churches, and genuine concern about political practices which make it impossible for Negroes to register as voters in certain Louisiana parishes (i.e., counties) . . .

I made it a point to observe the reactions of the conferees very closely during the race-relations talks and discussions, and to mingle and talk with as many as possible after the period had ended. My conclusions are that almost all those present are concerned about the situation, that most of them are willing to go along with proposals to better it, and that many feel honestly and sincerely that segregation and discrimination are unjust and uncharitable and therefore contrary to Catholic teaching.

Naturally enough, various opinions were voiced as to how the problem was to be solved. Some were ready to go further than others in accepting racial integration as an objective. But I talked with only one man who displayed genuine anti-Negro attitudes and rejected completely the notion of the Negro as our brother in Christ. Even he expressed willingness to discuss the question again.

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Washington University of St. Louis last month opened its undergraduate division to Negro applicants.

This move, Chancellor Arthur H. Compton declared, "follows five years of successful experience with the enrollment of Negroes in . . . graduate divisions."

Negro students entered the Washington School of Medicine in 1947 and, in succeeding years, were accepted in other post-graduate fields of study.

Dr. Campton told an assembly of principals of Negro high schools that "both students and faculty have assured the administration that undergraduate Negro students will be given the same cordial welcome that has been extended to Negroes as graduate students" and urged them to encourage qualified applicants.